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versions other than Latin. The history of criticism is almost entirely neglected. In the chapter on the praxis of criticism, twenty pages out of twenty-three are taken up with a discussion defending the genuineness and authenticity of the so-called *comma ianneum* (1 John 5: 7, 8).² This passage must be genuine, as well as authentic; for, "einer *unfehlbaren* Kirche ist ein so grober Irrthum geradezu unmöglich."³ The book will undoubtedly be read much by Roman Catholic readers, for whom it is primarily intended. It might be compared with Warfield's *Introduction to the Textual Criticism of the New Testament*, although the latter surpasses it greatly in thoroughness and fairmindedness.—W. MUSS-ARNOLT.

Glaube nach der Anschauung des Alten Testamentes. Von Ludwig Bach. (= "Beiträge zur Förderung christlicher Theologie," IV, 6.) (Gütersloh: Bertelsmann, 1900; pp. 96; M. 2.80.) This book maintains that *יִתְּנָה* signifies "to have a support" ("*einen Halt haben*"), viz., for one's life, the support being in God; and that it is regularly used of deliverance from death. The case is not made out. Some exceptions are admitted; in many other passages there is reliance upon forced exegesis and remote inference.—GEORGE RICKER BERRY.

Einteilung und Chronologie der Schriften Philos. Von Leopold Cohn. (Leipzig: Dieterich'sche Verlagsbuchhandlung, 1899; M. 1.30; = pp. 387-435 of the VII. "Supplementband" of the *Philologus*.) There are few scholars more competent and better fitted to write on subjects touching Philo and his writings than Cohn, the editor, with Wendland, of *Philonis Alexandrini opera quae supersunt*, a publication ranking with that masterly edition of the works of Josephus by Benedictus Niese. The author begins with an interesting résumé of all that is known of the manuscript tradition of Philonic writings, and then divides the list of the genuine works into three main groups. The first comprises the four writings of a purely philosophical character,¹ all of

² See WESTCOTT AND HORT, *The New Testament in Greek*, Vol. II, Appendix, pp. 103-5.

³ This spirit pervades the whole manual, and we are not surprised that the editions of Tischendorf, v. Gebhardt, and Theile are not recommended to Roman Catholic students (p. 186). What, we may well ask, would be the author's verdict, had he knowledge of KUENEN AND COBET'S *Novum Testamentum*?

¹ "De aeternitate mundi;" "Quod omnis probus liber sit," being the second part of a writing dedicated to Theodotus; the first half, still extant during Eusebius's time, is now lost; "De providentia;" and "Alexander sive de eo quod rationem habeant bruta animalia." The Latin translation of the titles is used here because they are more familiar than the original Greek titles.